





MISSIONARY MAGAZINE

AND

CHRONICLE.

FORTY-FIFTH GENERAL ANNUAL MEETING

OF THE

London Missionary Society.

THE present number of the *Missionary Magazine* is exclusively occupied with an account of the proceedings at the Anniversary Meetings of the Society, held in the early part of last month. The recurrence of such seasons has always been distinguished amid the movements of Divine grace and providence, as a means of invigorating the principles and refreshing the feelings of those who, in sympathy with the mind of Christ, have employed and continue to exert their best energies for the diffusion of his glorious Gospel among the heathen. On no previous similar occasion it is believed have the holy and reviving influences, so needed by all who bear a part in the cause of Missions, been more abundantly shed abroad than during the period of our recent Anniversary; and if, as is confidently anticipated, these gracious communications be only followed by corresponding results, in an augmented supply of the means required for the prosecution of the work, the Anniversary, now under notice, will form to the latest period a subject for most heartfelt congratulation. The Directors are encouraged to cherish the persuasion that not only will the numerous friends, who personally shared in these sacred engagements, be incited to more than ordinary effort on behalf of the heathen, by what they have so recently witnessed and experienced, but that a similar effect will be produced among the friends of Missions throughout the kingdom, and in every part of the world to which the tidings of our Missionary solemnities may be conveyed. Never did that voice, which unceasingly addresses its tender but solemn admonition to the churches to labour while it is called to-day, sound forth so loudly, urgently, and affectingly, as at the present time; and, viewing the existing state of the heathen world, every consideration of duty and love of which the Christian mind can be susceptible, summonses all who are on the Lord's side to put forth in his strength, individually and collectively, their utmost energies, that the promised time may be hastened when Messiah shall see of the travail of his soul and shall be satisfied.

WEDNESDAY, MAY 8th.

SURREY CHAPEL.

The Rev. JAMES SABINE, of the American Episcopal Church, read the Prayers of the Church of England, after which the Rev. EDWARD STEANE, Baptist Minister, of Camberwell, prayed from the pulpit.

The Rev. THOMAS BINNEY preached from Isa. liii. 11; and the Rev. D. STUART, of Dublin, concluded with prayer.

TABERNACLE.

The Rev. SAMUEL LUKE, of Chester, read the Scriptures and offered up prayer.

The Rev. DAVID KING, A.M., of Glasgow, preached from Exodus xxv. 2.

The Rev. JOHN ALEXANDER, of Norwich, concluded with prayer.

THURSDAY, May 9th.

THE ANNUAL PUBLIC MEETING.

EXETER HALL.

THE Forty-fifth Annual Meeting of the Subscribers and Friends to this Institution was held at Exeter Hall, on Thursday, the 9th ult. Every part of that spacious room was crowded with a most respectable auditory. A few minutes before 10 o'clock,

THOMAS WILSON, Esq., the treasurer, came on the platform attended by the committee, and immediately took the chair *pro tem.*, Sir Cullen Eardley Smith, Bart. having engaged to preside.

The Home Secretary being unwell, the Rev. A. TIDMAN commenced the services by giving out the 63rd hymn, Missionary selection,—

"Shout, for the Great Redeemer reigns,
Through distant lands his triumphs spread,
And sinners freed from Satan's chains
Own him their Saviour and their Head."

The Rev. J. A. JAMES implored the Divine presence.

Sir CULLING EARDLEY SMITH, Bart. then took the chair, and was supported by Thomas Wilson, Esq., and William Alers Hankey, Esq.

The Rev. J. J. FREEMAN, in consequence of the indisposition of the Foreign Secretary, proceeded to read an abstract of the report. The Missions in the South Sea Islands, collectively viewed, continued to be favoured with a large measure of prosperity, particularly those which had been planted in Rarotonga, and the Navigators Islands. The door of entrance into the Chinese empire had not yet been opened, but in Malacca hope still brightened. A church of Chinese Christians had been formed by the Missionaries labouring in the Peninsula, and six Chinese Missionaries had entered that extensive field to proclaim among their countrymen the Word of life and reconciliation. Events in India were fast tending to a crisis. The idols were famished, and all things announced in prophetic signs the advent and victory of Him whose right it was to reign. The Mission in Siberia continued its arduous labours for the spread of the Gospel. In the Ionian Islands, the Old Testament in Modern Greek had been published and brought into circulation. Africa still continued an object of sympathy and joy. Within the colony the principal occurrence of the year had been the triumph of freedom in the liberation of the apprenticed labourers on the 1st of December, 1838. Peace reigned upon the eastern frontier, and the Kat River settlement was replete with spiritual prosperity. In Madagascar the long night of persecution and sorrow had not terminated. The cause of

liberty had had a glorious triumph in the West Indies on the 1st of August. The chastened and devotional spirit with which the members of the churches and congregations watched out the last hours of the cruel bondage in which they had been born, and entered upon life as British freemen, had spoken volumes in their favour; and their subsequent conduct had only served to confirm the hopes thereby enkindled. Such was the spirit of liberality manifested by the people in contributing to the support and extension of the Gospel, that it was thought probable the West India Missions might at no distant period be self-sustained. The following was the number of Missionary stations and out-stations belonging to the Society, in different parts of the world, Missionaries labouring at the same, &c. &c.

	Stations and Out-stations.	Missionaries.	Assistants, Natives, &c.
South Seas....	138....	30.....	130
Ultra Ganges..	5....	8.....	4
East Indies ...	316....	63.....	219
Russia	3....	2.....	2
Mediterranean.	1....	1.....	—
South Africa & }	50....	31.....	33
African Islands }			
West Indies ..	41....	16.....	20
	554	151	421

The Directors had sent forth during the past year, to various parts of the world, Missionaries with their families, amounting, exclusive of their children, to thirty individuals. The number of churches was 101, communicants 8,287, and scholars 41,792, being an increase on the year 1838 of 8 churches, 940 communicants, 4,818 scholars. In relation to the funds, the Directors had to report that the amount of legacies received during the year had been 6,455*l.* 2*s.* The contributions for the ordinary and special objects of the Society had been 59,035*l.* 8*s.* 5*d.*, making with the legacies a total of 65,490*l.* 10*s.* 5*d.* The expenditure of the year had been 75,855*l.* 17*s.* 11*d.*, being an excess beyond the income of the past year of 10,365*l.* 7*s.* 6*d.*

The CHAIRMAN then rose, and said—Although I was not here to participate with you in prayer for a blessing on the meeting, I rejoice that I have been with you to hear the satisfactory and interesting report which

has just been read. I asked permission not to address you when I first assumed the chair, but to do so now. Never having been present at the Meeting of the London Missionary Society before, the feelings by which I was affected in witnessing the large assembly before me would have utterly incapacitated me from addressing you. When I think what has brought us together, I may with justice assume that a large proportion of those present are deeply interested in this work—when I feel that I am speaking to so many with whom I hope to pass a blessed eternity, with what feelings do you suppose that I or any other man must address you? I feel that I am now not only enjoying communion with the present but with the absent—I say not the lost,—for they have gained every thing,—but with those who have gone from us. We are enjoying communion with those blessed spirits who have gone before us after labouring in similar efforts—with your Missionaries who have gone to their blessed reward—with the founders of this Society—with Rowland Hill and his coadjutors, who little thought when they first instituted it, of the vast field which would one day be brought under your moral and spiritual cultivation. We are enjoying communion with the noble spirit of Whitefield, the centenary of whose labours is to be celebrated at a later period in this month. We are labouring in the same cause with Swartz, with Rhenius, the last of those who has left his labours in the world to join those above who have been labouring in the same cause. Not only do we sympathise with them, but we may with justice hope that they are permitted to look down on such a scene as this, and sympathise with us. But we have also communion with the absent and distant; we can sympathise with the labours of Missionaries of whatever society, or whatever country, who have gone forth to proclaim the unsearchable riches of Christ. We trust that we do feel, in some degree, as our departed friends are now permitted in perfection to feel, that there is no distinction of name, or sects, or parties. We in the same way hope to participate in their feelings; and whether Missionaries have gone forth from England, or France, or from our brethren in America, we feel that we can sympathise in their labours, and rejoice in their hallowed laurels. This period of the year could not come round without our being reminded of that holy band of Missionaries, at whose departure from these shores, I, in common with many others, was privileged to be present. I cannot but remember the *Camden* and *Williams*. I do regard it as a privilege that immediately before this meeting we should have received intelligence of the success bestowed upon them. I rejoice that I

received only a few days ago a letter from that honoured individual, and perhaps I may trespass, for a few minutes, upon your time in reading it. (The worthy Chairman then read the letter, which contained some statements of a very gratifying character.) My friends (he continued) in hearing intelligence of this sort, who does not feel what a refuge, as it were, such a meeting as this is, from the cares and turmoils of the world around us? We can feel that we are privileged to say, that whatever great crisis our country is passing through, it does not affect us; the cause of God goes on triumphantly whatever may be the nature of the changes taking place in the world. Not that man by becoming a Christian parts company with his patriotism—his patriotism becomes enlightened, sanctified, and increased. We know how to “render unto Cæsar the things which are Cæsar’s;” and I trust we all feel, in the undeniably important point at which our country has arrived, that our hearts and tongues should ascend together to the Ruler of the universe for his blessing on the men and measures interesting to our nation. I call upon Dr. Wardlaw to move the first resolution.

Rev. Dr. WARDLAW rose and said, Before I proceed to propose the resolution which I hold in my hand, allow me to say that I fully participate in those sentiments and emotions which have just fallen from the chair, regarding the elevating influence which the very view of such a meeting as this, assembled for such a purpose, is calculated to have on our Christian feeling, uniting us to one another, while it unites us more and more to the great cause in which we are embarked; and, when I think of the union that subsists among all that in every place call on the name of Jesus Christ our Lord, scattered over the face of the earth, belonging to every country and every clime; and the large proportion of those whom we have never seen, and whose faces in the flesh we shall never see—while I participate in the conviction that He, who knows what is in man, has acted according to that knowledge in instituting social religion—I rejoice also in thinking of the bond of union which has connected earth and heaven together; and I cannot for a moment allow myself to imagine that those who have departed from us—as has been so well alluded to by the chair—and who once partook with us on earth in the labours of love in which we are engaged, cease to take an interest, the moment they enter heaven, in what is passing with regard to the kingdom of Christ on earth. The thing is not conceivable; and I presume that we have the authority of Him into whose lips grace was poured, and who spake as never man spake, for affirming the contrary. Allow me now to lay before the

meeting the resolution which I hold in my hand—

"That the Report, an abstract of which has been read, be adopted, printed, and circulated; and that this meeting cherishes devout thankfulness to the God of all grace, for the tokens of his favour vouchsafed to the agents of the Society, in their various and important labours; and, confiding in the Divine promises, anticipate the greatly extended triumphs of the Gospel."

The Report which we have heard, continued Dr. Wardlaw, although but a brief abstract of it has been communicated, abounds with intelligence that is equally wonderful and delightful. I was thinking, while listening to it, how very small a proportion of the intelligence embodied in that Report, would thirty years ago have filled our minds with a thrill of wonder, delight, and thankfulness. I remember very well the time when the first translation of the Testament into the Bengalee language, executed by the Missionaries at Serampore, was brought to Glasgow—why, it was held as a kind of era in the Christian churches. It was a novelty with us of the Glasgow Missionary Society, who met together on the occasion when the book was laid on the table; one occupied the chair, the remembrance of whom awakens all the emotions of filial affection in my own bosom; and an eminently excellent and now sainted minister of Christ, with the books lying on the table before him, and, while all around him were in tears of delight, offered up to God the grateful thanksgivings of that meeting for the sight then presented—although it was a sealed book to them, yet it was a book which would open the treasures of divine truth to millions. We have now ceased to wonder when we hear of new translations of the Scriptures; and it is a delightful thing, Sir, to recollect that the very abatement of our astonishment, is one of the evidences of the progress we have made, and of the extent to which our labours have been blessed by the God of all grace. We now can hear of translations with hardly an emotion of surprise, it is what we have got so much accustomed to; but the subject still fills us with delight. There is mention made in this resolution of our dependence on the Divine promise. I think we ought always to remember, that every promise of God implies a command. I know of no conviction more important to our own minds as Christians than this, that to God's people there are no unconditional promises; we are not to expect that God is to work in us individually both to will and to do of his good pleasure, unless we are complying with the command to work out our own salvation with fear and trembling. And as God has given us a promise that the world shall be filled with his glory, and has confirmed that promise with the sanction of

his oath saying, "As sure as I live, the whole earth shall be filled with my glory," while we confide in the faithfulness of that promise, oh, never let us forget that it is associated with a command to carry the gospel to the most distant parts of the world, and that it is ours to be active agents in the accomplishment of those promises of God. God has charged his church to evangelise the world; and it is by the activity, liberality, perseverance, and prayers of his church, that his promises are to be fulfilled. I have been thinking of the two discourses which were delivered yesterday, and connecting the two together. We were told of our duty last evening, and ably told of it, that we should bring to the Lord an offering; and oh! what a motive was set before us to bring that offering cheerfully and largely in the first of the two discourses which were delivered. There is one thought that ought, I think, to go to the inmost feeling of every Christian heart. What offering would any of you give—let me rather say, what offering could any of you withhold—when the idea was set before you that, by that offering, you were contributing to the satisfaction of the Redeemer's soul? Only think what you owe to him. Come to the cross, and think what you owe to him: look to heaven, and think what you owe to him; and look down to the place of woe, and think what you owe to him. Contemplate the gulf from which you have been delivered, and the height of glory and blessedness to which you have been raised—the present position and the future hope in which you are exulting—and where is the offering you would not be willing to make to satisfy the soul of the Redeemer, in bringing in that multitude which no man can number, the completion of which is to be the completion of that satisfaction. It is of great importance, however, allow me to remark, that we should in all our doings in regard to the great cause in which we are engaged, be under the influence of right motives. I conceive, as we were taught yesterday, and as we who are ministers of the gospel, are bound to teach others, that grace is the very elementary principle of the gospel of our Lord and Saviour Jesus Christ; grace is its element, so that, were you to take grace out of the gospel, you would take away all that is life-giving and saving to man. It is, then, by a consideration of the grace of Him who, "though he was rich, for our sakes became poor, that we through his poverty might be made rich," that we are to be animated. Gratitude will become the spring of active service to him that loved us and gave himself for us; and, under the influence of hearts overflowing with gratitude, we shall consecrate ourselves, body, soul, and spirit, to the service and

glory of him who has put away sin by the sacrifice of himself. Yet it is true—perfectly true—as we heard yesterday so powerfully and eloquently stated, that there is a proportion between what Christians, under the influence of gratitude for redeeming grace, do for his cause and their glory and blessedness. It is laid down in the simplest terms with regard to Christian liberality. “He that soweth sparingly shall reap sparingly; he that soweth bountifully shall reap bountifully.” Nothing can be more plain than this; and on this principle the Christian ought, therefore, to act. I have many a time been equally amazed and provoked, when I have heard persons, wallowing in the wealth of this world, tell us that they will give their mite on such an occasion. “Oh, I will give you my mite for it;” and really it is perfectly true, when compared with what they are able to do, it is a mite; yet it is not a mite in the sense in which they ought to use the phrase. What was the widow’s mite? It was the widow’s all. There was a noble act of faith on the part of that poor woman, to whom Jesus gave his attestation, and of whose conduct he expressed his approval,—a sublime act of faith in God. What was it? She gave her all—all that remained over what was necessary for the sustenance of the day, and allowed the morrow to take care for the things of itself. Now, I understand you have been speaking of raising your income, if possible. And why should it not be possible? It is possible. You have been speaking of raising it to 100,000*l.* a year; and if those friends who say “I will give you my mite,” would only do what they say, and give as the widow did—all they have to spare—we should soon have 50,000*l.* or 60,000*l.*, or 100,000*l.*, and soon the treasury of the Lord would be abundantly replenished. At all events, let there be a growing spirit of liberality in this cause. God has bound us to our fellow men by the laws of love, and he has made it our duty to act under the influence of the second of the two great commandments, while at the same time that ought always to be preceded by the first; and, under the impression of this love, we should seek to impart to our fellow-men that which is of the greatest importance for them to receive—the glorious tidings of immortal life through a crucified Saviour.

The Rev. Dr. FLETCHER rose, and after some preliminary remarks on the truth of the sentiment, that we are not born for ourselves but for God, thus proceeded:—Why are we this day gathered together? Because we believe that God is reconciling the world unto himself through Jesus Christ—because we believe that, with all the grace the gospel reveals—in that grace is involved the authority of a holy legislation, commanding us

first to receive it, and then to proclaim it. I regard the cause of Missions as most beautifully and appropriately illustrated by that passage which you, Sir Culling, read to us from the letter of our beloved and honoured friend, who is now, I trust, lifting up the standard of the cross among the Polynesian isles, and extending the conquests of mercy from shore to shore. He told you, Sir, of the mighty and sublime Peak of Teneriffe, rising 10,000 or 12,000 feet above the level of the sea, and of the belt of mountains around it. That Peak, indeed, he tells you, was at times clouded; and of what does that Peak remind us? The cause of Missions—and when I say the cause of Missions, I mean not this particular Society merely; I mean the cause of Missions in general; I mean the interests of the universal church as identified with the cause of Missions, not in our own land and the various parts of the continent of Europe alone, but in America, where Missions are extending their sublime machinery through the world. Our children on the transatlantic shore have caught, in the best way, the spirit of their fathers; and, must I say, they are going before us? Must I say, they are greater than we are? that they are rising to more gigantic strength—to more benevolent and extended effort? I hope they are—I hope they will; and, as the fathers have provoked the children to love and good work, the children will now provoke the fathers; and that England and America, not “against” the world, but “for” the world, will bring the world to the obedience of the faith. Sir, your correspondent told you of the belt of mountains around the Peak of Teneriffe, and may I not say, without presumption, that all the various societies of the Christian church which have a corresponding and harmonious object in view, are to be regarded as the belt of mountains surrounding the Missionary cause. We look on the cause of Missions as sublimely rising above all; and why? Because that cause has the world for its object; because that cause embraces the whole family of man. And if we view our minor associations connected with our various churches and congregations, and the different local temporary objects involved in this belt of associations and auxiliaries in relation to the cause of Missions, that cause rises above them all, giving a power and an elevation and a majesty to the whole scenery before us; at the same time, this belt of mountains surrounding the majestic Peak, this belt supports that elevated Peak. We derive loftiness, and elevation, and grandeur from our association with the cause of Missions; the cause of the world’s evangelisation. That very loftiness depends on the mountains surrounding and

guarding it, and strengthening it, and bearing it up to the admiration and joy of the world. I cannot think without grateful feelings, of the name and labours of your friend—and we all feel he is a friend—we all feel so bound up in the name, and in the movements, and in the success of John Williams, that there is not a heart in this assembly—and, I will venture to say, there is not a heart in any Christian assembly in the kingdom or the world, that does not feel bound up more or less with the labours and successes of that truly illustrious man. Illustrious I may call him; for God has made him illustrious. God has given him success. God has invested him by his Holy Spirit, by his redeeming grace, by his sanctifying love, with a power of moral magic that seems to attend all he does. I cannot help feeling that he is one of the most remarkable men that the great Head of the church ever raised up, for finding his way to all hearts; for, whether he comes in contact with the aristocracy of mind and station above him, or with the great mass of mind around him, he knows how to rise to the elevation of the one without servility, and how to mingle and identify himself with the level of mind around him without ostentation. And he does this in harmony with the simplicity and single-heartedness which constitute the true qualities of his character, and give him an access to every place, and a place in every heart. One fact has been mentioned in the Report which struck my own mind as singularly and delightfully felicitous. I felt happy in thinking of it. It is one of the most delightful proofs of the success of Missions, and of the cause of God as involved in that success, that we have ever yet met with; I refer to the testimony of the captain at Sydney, addressed to Mr. Williams, "It is no use to send muskets and powder to these groups" (speaking of Rarotonga and the Navigators Islands generally), "the people want nothing but books and Missionaries, pens and ink, slates and paper." Nothing will flow from the Gospel but the purest and most benignant influence. Who would be afraid of approaching a group of islands where they want nothing but books and Missionaries, pens and ink, slates and pencil? No fear of the scalping-knife of the Indian there; no fear of the tomahawk of the savage there; no fear of scenes of carnage, blood, and desolation there; and I cannot but for a moment think how Europeans and Americans have provoked, in the islands of what are called savages, barbarians, and cannibals, the prejudice and the fearful retaliation which they have sometimes met with. We have been the aggressors, Europeans and Americans have been the savages. When you have heard of what has been done in savage

and cannibal islands, of wrongs sustained by captains and crews, by those who have gone in merchant vessels, or traded for the vilest purpose—for the purpose of a traffic as horrid as selfishness or cupidity ever devised; and when these poor savages and barbarians have retaliated—though perhaps sometimes upon innocent persons—the wrongs they have received before, we are not very much surprised. They possess the feelings of human nature; and the tendencies of those principles exhibit themselves not there alone, but also in Christian lands. But we have learnt this day that the more you can send Missionaries to distant isles, the more you will civilise, the more you will bless, the more you will elevate; and whenever a merchantman or seaman goes forth for honourable commerce, he will find a hearty reception, if he goes in the spirit of Christianity, and aims at nothing else than the spiritual and temporal interests of mankind. No fear for a moment of landing on any shore, of meeting with any people, if you find they want nothing but books and Missionaries, and the pacific instruments of instruction. Within the last three years a Colonial Missionary Society has sprung out of the operations and principles which lie at the basis of this Society. It is one of the happy features of this Society—and indeed I may say of all Christian Missionary Societies—that they fear not the multiplication and extension of other societies which are, directly or collaterally, aiming at the same object; and if there be a Society which claims our peculiar sympathy, co-operation, and prayers, it is the Colonial Missionary Society. I say, that on this occasion the friends of the London Missionary Society, and the friends of other Missionary Societies, may be cheered by the principles and the constitution of such subordinate societies—subordinate in one sense, but unspeakably important in others. The friends at Sydney, in one of the colonies of our empire, have formed a Missionary Society as an auxiliary to our Society, and they have sent you, owing to the presence of that wonder-working, magical man, Mr. Williams, five hundred guineas already. Why have they done this? Because there are Christians at Sydney—because there is a Christian Church at Sydney—because the friends of the Redeemer at Sydney sympathise with you and your object. Send out Missionaries, Christian ministers, to all your colonies, and then shall I say, the heathen population of our own colonies will be brought under the power and influence of the Gospel. Oh! how do sentiments, so important, so touching, so sublime, come across my spirit at this moment, which we heard enforced and illustrated on the morn-

ing of the past day. Oh! if we had lived as we ought to have lived, for the satisfaction of our Lord, so as to meet his approving smile, and honour his Holy Spirit, and cause fresh impulses of joy to spread through heaven itself. Oh! if we had lived as we ought in regard to the colonies of our empire, there would long before this have been Missionary societies and Missionary churches, and from our colonies, as is the case in the Polynesian Isles, would have gone forth the sound of mercy to all the neighbouring isles and the regions beyond, and we should not have had the trouble of sending Missionaries from Britain, to the distant islands of the seas; they would have been sent from our colonies; from them would have gone forth the stream of Missionary operation, and they would have been the means of evangelising the distant islands and continents. This would have furnished delightful confirmation of our own principles and spirit at home; and while I rejoice in beholding the prodigious extension of the Missionary cause and witnessing its success, yet we have reason for deep humiliation that there has not been more progress and advancement, and that we have not had more distinguished and extensive success. I believe it is as true in grace as it is in nature, that the hand of the diligent maketh rich, and that what a man soweth that shall he reap. With the purposes of heaven, I have nothing to do, nor with the laws of heaven. We must submit to those laws, and leave the results with him who has said, "Do good and communicate, be unwearied in well-doing, and ye shall reap if ye faint not." I am never to interpret the discoveries of mercy so as to neutralise the command of authority. I am never so to apply the doctrine of grace as to forget the obligations of duty. What is the result of the Missionary cause, as it has long existed among us? The revival of religion—the extension of the kingdom of Christ. After some further observations on the essential agreement and oneness subsisting amongst Christians of every denomination, derived from their union with the great Head of the Church, Dr. Fletcher thus concluded.—Let us feel that unity, and we fear nothing for the want of it anywhere else. Let us reach that centre of fellowship, and then employing our prayers, exertions, and efforts, for the evangelisation of the world, that spirit will so re-act upon our sympathies and feelings at home that we shall differ in the spirit of love, and agree in the efforts of a holy and sanctified zeal. The walls of separation will thus become lower and lower, and if not quite demolished, we shall still recognise each other as brethren in Christ Jesus.

The CHAIRMAN then introduced the Rev.

Dr. Patten, as a delegate from the American Board of Foreign Missions.

The Rev. Dr. PATTEN rose to move—

"That while the aspect of the Missionary field, in general, is calculated to inspire the friends of the Society with confidence and joy, the brightening prospects of the East, and more particularly the Chinese Mission, the unprecedented encouragement afforded in the Navigators Islands, the holy prosperity enjoyed by some of the churches in the interior of South Africa, and, above all, the peaceful and happy state of our newly enfranchised fellow-subjects in the West Indies, present to this Meeting the most powerful inducements to zeal, liberality, and exertion."

Having made some affecting observations in relation to several of the early friends of the Society, who have been called to their eternal rest, Dr. Patten thus continued:—You were pleased kindly to introduce me as representing the American Board of Missions. They have sent myself and my colleague here to pledge the right hand of fellowship and co-operation. We are not ignorant of the advantages placed in the hands of these two nations. About 200 years since, the commerce of the world was in the hands of Spain, which did not possess a religion worthy to be given to the world. God, however, has now, in his providence, transferred the commerce of the world into the hands of England and America, and he gave it to us at the very time when he gave us not only pure Christianity, but the idea of Missions. And having the commerce of the world under our control, and God opening the door in vast nations of the globe, we deeply feel that it belongs to England and America to join the hand, and to join the heart, and to say, with God's blessing, we will go on together. We will never faint—we will never tire—we will never relax our efforts until the blessing of the world's salvation shall be completed amid the joys of eternity. You are aware that there was a time of trouble and of perplexity with us—that we have just passed through the season when we were obliged to detain on the shores of America, fifty or sixty Missionaries who were panting to preach the Gospel of Christ to the heathen; when we were under the necessity of sending word to the Missionary stations that we could not send them the wanted supplies, and that they must therefore contract the sphere of their labours, and close the schools. That was a dark hour, but it was an hour, also, to strengthen and confirm our confidence in God; and whilst alluding to that dark hour, allow me to express the thanks of the Board of Missions for a donation which they received in the darkest moment of that hour. Delicacy forbids me, under all the circumstances, from mentioning the name of the individual, though I think if I were in America I should guess who it was.

The Rev. J. A. JAMES.—Sir Culling Eardley Smith.

Dr. PATTEN continued.—Seeing it is no secret now, an Englishman having broken the seal, let it be known that your chairman was the man. The donation came to us with the kindest rebuke, but that rebuke proved to be a most excellent oil,—“trust more in God,” came with the money. Let me tell this meeting that your chairman and his lady are members for life of the American Board of Commissioners for Foreign Missions. And let me tell you what is the meaning of the phrase “members for life;” it means that as much will be done, every year, as long as they live; for all others who give a certain amount as members for life, and take it as a receipt in full, are dead members—they do no more. It was in this time, I said, of darkness, that this donation came, and it did us good. It not only drove us more and more upon our knees, but it drove us to a greater confidence in God. And let me remark, that there is no such thing as true prayer where it is not followed by the putting forth of all the activities that are requisite for the instrumental accomplishment of our prayers. And this may account for the fact, that there is apparently so large a column of prayer ascending up to heaven, and so little amount of blessings returning. The difficulty lies in this, that prayer is not followed by our contributions, and does not bring forth the necessary exertions. I shall detain you only to state two or three facts; and I state the facts because they are the property of all who love the Lord Jesus Christ. They are connected with prayer. There is a day observed in the United States with thrilling interest—the first Monday of the new year. The first Monday of January has been observed, for the last five or six years, as a day of fasting, humiliation, and prayer for the conversion of the world. We are in the habit, on that day, of meeting in our respective congregations, and we have immense audiences, for the simple object of delivering short exhortations, and offering our prayers for the simple and avowed purpose of the world’s conversion. I want to state a fact connected with that. The very first time that we met was a day of uncommon wrestling with the Angel of the Covenant, and the conviction was flung back on our hearts that God had heard us. It was shortly after that meeting, that a gentleman, who was then a resident in my own family, received a letter from one of the Missionary stations in the East Indies; and the writer said, “Detail, my dear brother, what has been going on in America. Have not our friends been praying more than usual, for, on the first Monday of January, when I went into the Missionary school, I was met by 12 or

14 persons, who rose up and said, ‘We are ready; we are ready to give our hearts away to Jesus Christ;’ and others came and gave the most satisfactory evidence of having experienced a change of heart.” That letter was delayed; the opportunity by which the writer had expected to send it, passed away, and, in the course of a few weeks, a newspaper had strayed across the intervening ocean, giving the information that the first Monday of January would be observed as a day of prayer for the conversion of the world. The writer of the letter then added a postscript, saying, he noticed this, and remarked, “Now I understand it all;” he saw the connexion between the prayer and the blessing; and thus God has taught us that there is a nearer way to the East Indies than going round the Cape of Good Hope. It is by the throne above, prayers going up, and blessings coming down. After stating two or three facts of a similar nature, Dr. Patten concluded by observing, I have heard great complaints since I have been in this country of the comparatively low state of religion. Do you wish to know how religion may be revived in your own blessed land? Religion is that singular commodity, that the more of it you export, the more of it you have at home. Only look at the world, and see if it is not true, that ever since the Christians of England, and the Christians of America have been sending religion out to the destitute abroad, religion has grown with them at home, in geometrical proportion. If you wish to have the utmost possible quantity of religion at home, I beg of you, in the name of the perishing heathen, by a regard to the glory of the Saviour, and to your own interests, to spare no effort to send the Gospel of Christ into the dark and benighted portions of this globe.

The Rev. D. KING, A.M., of Glasgow, in seconding the resolution, spoke as follows:—This motion acquaints us with the success of Christian Missions. Even if Missions were not so successful, should that be urged as an objection? What has been done, or is now doing by other religions? He had not selected examples from Polytheism. Wherever idolatry prevails, gross darkness covers the people. No mountain ridge, and no intervening sea bounds its desolations. It is not temporary, for centuries have succeeded centuries; and what idolatry was in the days of Abraham, idolatry is now. There are no doubt diversities in Pagan lands; for “there be gods many and lords many,” and some may prefer to worship Dagon, and others may prefer to worship Baal; but they all agree in dethroning the living God, and substituting in his place, objects alike trivial and vile. Some, however, attach little consequence to religion,

and what they are disposed to idolise is literature. Well, then, we may ask, what is literature in these realms? What man eminent for literature has been produced in modern times in any one of these Pagan countries? When the great in science and philosophy assemble, how many come from the realms of idolaters? Few—am I not free to say, none? And if it be so, is it not warrantable to infer that even where the Gospel has not been believed to the saving of the soul, it has liberated these intellectual powers which, with impious and ungrateful hand, too often exert their disenthralled energies to destroy that very religion by which their bondage has been dissipated. When we reflect on all we owe to the Gospel, we must see that our exertions in promoting it, are very far short of what they ought to be. There is nothing that appears to me more strongly to indicate the low state of Missionary enterprise among us than the encomiums which I hear on approaches to duty. Individuals, if they do something like what they should do, excite apparently the greatest astonishment. Let us ponder the subject anew. Let us bring into the field of spiritual conflict an army of good soldiers of Jesus Christ, worthy of the armour they carry, the name they bear, and the conquests they contemplate. But I am reminded by my motion that the work does not require to be begun—that it is begun—and that it is advancing. You have made mention of China, and how lately did that country appear absolutely impenetrable; but now we hope God will soon cut the gates of brass, and rend her bars asunder. You have heard of the Navigators Islands, and you have heard of the West India colonies; in which latter place the cause of liberty was so eloquently pleaded by your Missionaries. The slaves are more than liberated; they have not only ceased to be sufferers, but they have become benefactors. And the objects of our late, I may say desponding compassion, are this day associated with us. I say associated, for seas cannot divide them that are one in Christ Jesus; associated, because difference of colour makes no difference in Christian privilege—associated with us in imparting to others the glorious liberty of the sons of God. Renewed efforts are now necessary. We say that these efforts are to be made, but that is never the way to accomplish the work. The question is, what can I do? And the resolution we should make is, to do each one for himself what he deems his duty, without waiting for the expected co-operation. Then let us onward—amid all difficulties let us onward, until the great end we seek shall be completely accomplished. Difficulties themselves will aid us—discomfiture will be tributary to triumph—when

the Lord of Hosts is with us, and the God of Jacob is our refuge.

The resolution was then put and carried.

The Rev. Dr. LEIFCHILD rose and said, —The motion intrusted to my care is one of a very encouraging nature; it leads us to anticipate increased resources to the Society from a distant quarter—increased resources raised by its own instrumentality in distant and foreign lands—resources that will augment its vigour and efficiency, and help to carry it forward to the object and end of its existence—the conversion of the world. That is the object which this motion brings before us and leads us to contemplate, and to which the present troubled condition both of the world and the church, is leading. There is much in the present state of the world to impress a thoughtful mind with deep solicitude. Every thing around us is in a state of transition, every thing is unsettled, and undergoing some change; but who would not wish those impediments in the way of the progress of free inquiry, general liberty, and universal truth and piety, which have stood for ages, to be removed, at whatever cost, for the sake of the object which their removal is intended to accomplish? The attainment of that object will compensate us for whatever it may cost. The bright shining of the anticipated end casts back a glowing light on the dark train of the preparatory measures by which it is to be accomplished. We must look at the present troubled state of the world, as the preparation for its foretold illumination and renovation. You see the train actually laying for this future blaze of light in the circulation of the Scriptures in all nations, and the translation of them into all languages—a work that is vigorously progressing amid all the changes that are taking place. You see facilities daily multiply for increasing intercourse amongst mankind, and Christians are beginning to avail themselves of this for the rapid diffusion of religion. You see the spirit of emigration becoming prevalent among all classes, and Christians among the rest are going forth in various directions, and wherever they go, they bear with them the grains of salt that are to season—the particles of light that are to illuminate the world. You see the great religious societies of this country continuing, and, indeed, increasing their vigorous efforts amid the paralyzing influences that are falling on all around, standing up, as it were, in lively contrast by their vigour, to the decay and decrepitude coming on all things else. You see places of worship multiplying amongst us, and crowded with attendants. You see in them fresh accessions to our great societies to help them forward in their glorious work. You see all this in connexion

with the era to which we have arrived in prophecy, when the date of the duration of Antichrist, at whatever period we commence his existence, must be soon run out, and the termination of which date is introductory to the shout of "Hallelujah, the Lord God omnipotent reigneth!" Do you not, in all this, see that which relieves you by the anticipations thus awakened? that which solaces you amidst all the agitations and turmoil of the world around you? I profess to you, with perfect sincerity, that the subject of these anticipations is, to my mind, in my best moments, matter of the greatest joy, and joy that no man shall take from me. I have been told by some that we ought to suspend our joy till the renovation of the world actually comes to pass. I think otherwise. It was not foretold us for this, that we should suspend our joy. I shall endeavour to rejoice in these anticipations, without waiting for the realisation of the scene. I shall endeavour to imitate Abraham, who "saw the day of Christ," and although it was "afar off, was glad," or, as the original word implies, "he exulted and leaped for joy." I believe in the spiritual coming of Christ to claim the kingdoms of this world for his own, whose right it is to reign; and I am often led to say, in the words of the immortal Milton—

"Come forth, O thou Prince of all the kings of the earth;
Lo, thy bride waits to receive thee:
And all creatures sigh to be renewed."

Yes, his shall be the kingdoms, he shall come; ye scoffers at his tarrying, hear ye not the thunder of his chariot-wheels over the slumbering world? Even now the symphony of the song is floating through the air, "Peace be to earth, and glory be to God!" It delights me to see the old friends and supporters of the Society rallying around it once more. I believe the Society has not lost any among our churches except those of whom it has been deprived by death; but instead of the fathers here are the sons, instead of the mothers here are the daughters, instead of the old ministers here are the young ones, pledging themselves with delightful ardour never to abandon the cause which has been committed to them by men whose names are dear to their hearts, and who are soon to be brought to our vivid recollection in the forthcoming work upon the Fathers and Founders of the London Missionary Society. No, you will not be unworthy of your ancestors—you will not forsake the cause which they have committed with confidence to your care. The Society shall not fail for friends and supporters from our churches, and I hope not from other churches, nor from the Church of England; for it is true to the principles on which it set out, and on which

it invited the co-operation of all classes of Christians—the principle of diffusing the Gospel among the heathen without respect to outward forms or discipline. All Christians, therefore, may conscientiously rally round this Institution, and I hope that the Catholic ground which this and other societies have taken will never be abandoned. We have a guarantee against that for the present in the presence of that liberal and enlightened Chairman who now sits before us. How little could he dream that what he did in secret would this morning have been published on the house-top? But thus it is that God verifies his word; and though in general our right hand should not know what the left does, we are not to forget that we owe something to example, and for the sake of example we are not to be afraid of letting it be known that we are concerned for the spread of the Gospel of our common Saviour. I take it upon me to say, that we shall never draw back from the Society. I tell, through you, the British and Foreign Bible Society, the Religious Tract Society, the City Mission Society, and the London Missionary Society, that they shall never want for supporters among the ministers and members of Congregational churches. We are committed to the work of evangelising the world by the use of all the means in our power, and though we may die in the prosecution of the work, we shall not turn back. My dear brethren, I plead this cause before you. I know that I shall not be able to plead it many more times, but I shall commit it to you. I know that God will be with you, and with it. I know you will prove that the men who have gone from us, as they ascended to heaven, left their mantle behind them, and it fell upon you, and that you are imbued, not only with their spirit, but with their spirit in a double portion. The motion I hold in my hand goes to acknowledge the receipt of subscriptions and donations during the last year, of no less an amount than 5,000*l.* from its auxiliaries among the converted negroes in the West Indies, being an increase—arising from their now being paid for their labour—upon the last year's subscriptions, of nearly 3,000*l.* 5,000*l.* from converted negroes for the spread of the Gospel! These are the men that they told us could not be trusted with liberty or with money. They have received the Gospel, and its principles have taught them to make the best use of their liberty and their money; and you need not be under any apprehension that the spirit thus awakened in them will ever be crushed. The bondage under which they groaned has had its chains snapped, and whoever may be in power, that bondage shall not be renewed in any form or degree whatever. The monster Slavery has there breathed its last

groan, and I was glad there was that touch in the resolution of Dr. Patten, of New York, because it served to elicit those noble sentiments which did so much honour to him and to those who sent him. I pray that he will carry back to New York the tidings that we hail the last groan of slavery in the West Indies as the prelude to its expiration in America. I am told that some of these converted negroes, when they were called to contribute to the funds of the Society, responded to that call most cheerfully from their shilling a-day labour. Some presented it as a thank-offering to God for emancipation; others have presented their money with an express request that it might be employed in training men among them to go back to their native country with the tidings of the Gospel. They *shall* be prepared, and they shall go forth, and thus that God, who without sanctioning evil overrules it for great good, shall bring out of the dark cloud the brightest light for Africa. She shall see that her sons were sent into slavery that they might come back to her, with their peculiar adaptation to her soil and language, and convey, as could not be conveyed by any other means, the tidings of that liberty wherewith Jesus Christ makes his people free. Oh, wonderful is God in counsel, and mighty in working!

"His purposes shall ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet shall be the flower."

As if we were not to be too much encouraged, it has been hinted to me that there is a defalcation in the funds of the Society, not arising from the falling off of its funds, but from its increased expenditure through the extraordinary openings of Providence. It is God himself that is calling us forward. And shall he speak in vain? I am told that at least 10,000*l.* more annually is requisite to approach towards the expenditure. And where are we to go for it? Must London send to Manchester, to Birmingham, to Liverpool, to Leeds, those great towns and cities in the best sense of the word, for this increased supply? Well, if poor London must send to them for a supply, I am persuaded that the application will not be made in vain. We must not get behind. The Wesleyans have set us a noble example, in getting out of the old ratio of contributions and subscriptions. You see how nobly they have responded to the call to contribute to the centenary fund, raising with the utmost promptitude, in addition to their usual exertions, the sum of 200,000*l.*; and I am informed that their contributions to the old Societies have not fallen off, but rather increased. Dr. Leifchild concluded by moving the following resolution,—

"That while the increase in the ordinary contributions of the Society at home, and the zealous efforts made by the Mission churches abroad, yield

to this meeting unfeigned gratification; and while it feels especially delighted with the noble amount raised during the past year by the churches in the West Indies, it acknowledges its sacred obligations to make vigorous and self-denying efforts to increase the permanent income of the Society, so as to meet its augmented permanent expenditure; convinced that, without such efforts, the present scale of its operations cannot be sustained, although the Spirit of the Lord has crowned its labours with success. Providence is still opening wide fields of promise, and the renewed efforts of the Romish Church render more imperative than ever, the prayerful and devoted exertion of the whole Protestant community."

EDWARD BAINES, Esq., M.P. for Leeds, said—Among other topics mentioned in this resolution, we have to congratulate ourselves—and I think I may say the human race—upon the effort made in the West Indies for the spread of the Gospel. It is a noble effort. It is an effort worthy of men that have become free. It is an effort that shows the exertions made in this country on behalf of the negro have not been made in vain. It is a measure that has manifested itself in one of the noblest expressions that can, perhaps, be possibly given—gratitude towards God. But upon a late occasion, and in another place—as it is the custom to call it—I heard it said that the Missionaries in the West Indies had employed themselves in fomenting a spirit of disaffection amongst the negroes, and in endeavouring to form combinations against their masters. When I heard that stated, in my place in Parliament, I had no anxiety to speak on any other part of the question then before it, but I was anxious to repel that calumny. I am perfectly convinced that that assertion, come from what quarter it may, was wholly calumnious and unfounded. I can indeed suppose that the Missionaries may have infused such a spirit into the negroes as this—that being now freemen, they have the rights of freemen. But is that infusing a spirit of insubordination, and leading the negroes to rebel? Far from it; and the man who cannot discriminate between the two, I must be allowed to say, has very little discrimination indeed. But it is said in the resolution, that we have much cause for gratitude on account of the contributions that have been made through the ordinary means of the Society, and by means of which its permanent funds have been increased during the past year. That is, indeed, matter of rejoicing; and yet, as my reverend friend has remarked, it is not unmixed with cause of regret; for, on comparing the income and expenditure, the latter is found to exceed the former, in no less a sum than 10,000*l.* Here the negroes are proclaiming to us our duties; and shall we not hail the proclamation, coming from such a quarter, shall we not do more than hail it? shall we not imitate their example? When my reverend friend spoke of London being found unable to supply the demands of your Society, I said to myself, that surely

Manchester, Liverpool, Birmingham, and Leeds, will not be unmindful of their duty. It gives me great delight to hear the voice of my American friend, if he will allow me to call him my friend; I rejoiced to hear a transatlantic voice, coming as it were across the mighty deep, and sounding an awakening note, to arouse our energies, and stimulate our zeal, and stir up our exertions. It also gives me great pleasure, and I cannot restrain the expression of that pleasure, that news of the most important nature has reached us from India since our last anniversary meeting. It is no less than that the pilgrim-tax has been abolished; that that source of such grievous discontent in this country, and which was in itself so deep a reproach, has been removed. And to whom are we indebted for its removal? I fearlessly say, to the religious communities of England; and to none ought we to feel more sincerely grateful than to the London Missionary Society. It was from this Society that the question came to be proposed to men in high places, "What is to be done respecting this Indian abomination?" And, I will not say, acting from unworthy motives, but, acting from that stimulus, the Government sent out a despatch on the 8th of August, which contained these words, or words to this effect,—“Let the pilgrim-tax be from this day abolished.” Nor is this the only achievement accomplished in India by the agency of this and similar Societies. No Englishman, either in the service of the Queen or the Company, is now required to be present at acts of idolatrous worship; none shall be now dismissed because they would not bow down before the idols of the heathen. Are not these services that are worthy of your great Society? and does not the Society deserve for them your grateful contributions? I hope the consideration, that it has been the great means, under God, of doing away with such abominations, will furnish a stimulus, utterly out of your power, had you the inclination, to resist.

The resolution was then put and agreed to.

The CHAIRMAN rose, and introduced to the meeting the Rev. Dr. Beman, as a delegate from the American Board of Foreign Missions.

DR. BEMAN, after a few introductory observations, said,—As a member of the Board of Commissioners, allow me to state a few facts which will bear very strongly upon the increased exertions which are called for in this resolution. Our board has been in existence about 26 years. I have been a member about 13 years. But like all other great enterprises in our world, that board had an humble origin. It commenced with two young men, members of one of our colleges. They were accustomed to go out on the banks of a beautiful river, and, kneel-

ing down beside a stack of hay, to pray for the heathen, when as yet not a single pulse in our land was beating in favour of Missions. We have now about 300 labourers in the foreign Mission field, and the Board of Commissioners has been in the receipt of between 200,000 and 300,000 dollars annually, for several years past. It is true we have had our trials and reverses as a Missionary board; and during the late pecuniary embarrassments our heathen schools were disbanded; 5,000 children in the East were sent home, weeping as they retired from the schools. The Missionaries informed us of the deep regret which was felt at that suspension of their labours; and it produced a new thrill throughout our land in favour of Missions. At the last meeting of the board, an audience like this in numbers and high pulsation of Christian feeling told the board that the money should be raised. And 300,000 dollars are this year pledged to be subscribed for that object. The Board was desired to inform the Missionaries that they need not abandon the work but call together their disbanded schools, for America would do the work; and now I have heard that our treasury is full, and we want men rather than money. And this, I have no doubt, will always be the case; for if we lay ourselves out for great things God will enable us to do them. My Rev. colleague (Dr. Patten) has expressed my feelings on the great subject of British emancipation, and I would not have it understood, for a moment, that we say these things because we are a great way from home. I have uniformly said them in the midst of my own people, and said them sometimes when the storm gathered around the head [of every man who dared to utter them. In connexion with the howling and threatening of the storm, I have said, in the language of a noble public man, “When the time comes that I cannot express myself freely on any great subject of morals and politics, I wish to live no longer.” I have, as an American, dared to say, that if I cannot be an abolitionist at home, I will go to Great Britain, where I can be one. Now, I know it is said all over the world, that the negroes cannot be free and exist. Why, they are not only free, but your Report tells us that in the West Indies they are helping to snap the chain that holds the world in thralldom. I venerate your 1st of August, and it is saying a great deal, when I tell you that I venerate it as I do the 4th of July. I beg to move—

“That this meeting considers it the solemn duty of the Society not only to augment their efforts, so as to sustain the present scale of its operations, but to employ with prompt and untiring zeal, all suitable means to raise the permanent income of the Society to One Hundred Thousand Pounds, so that the Directors may be justified in sending forth labourers to various large and important fields in

India, China, South Africa, and the South Seas, from whence most affecting, urgent, and reiterated calls for Missionaries have been made, but to which calls the Directors dare not respond, even by sending forth their present number of students, without adequately augmented pecuniary resources."

Here is a call for more funds, just as was the case with us in September last at our Board of Commissioners; and now, only in the month of May, the Board is ready to send word to its constituents, Give us Missionaries, for we have money enough. Can we for a moment suppose that English Christians will be behind their American brethren? I have never, in my whole life, felt a finer Missionary pulse than that which beats in the arteries of English Christians. God is asking for increased exertion—and English Christians will give it! What is 100,000*l*.? It is a small sum to be raised by this Society, yet it is a sum that will tell on the destinies of earth. I know that every one who has knelt at a Saviour's feet will be disposed to say, "Here, Lord, are my treasures, take what is necessary for thy use, and the conversion of the heathen." This is the feeling we should cherish. There must be some self-denial in this work. Let me impress upon you the solemn consideration that there are twenty millions of heathens dying every year, oh! what a death; twenty millions—nearly as many as the inhabitants of this country go to eternity every year, and if the Bible be true, to what an eternity do they depart! In the view of these facts, it would be well if each individual would solemnly stand at the bar of his own conscience, and ask, as was asked in the public assembly yesterday, "What are we, and what are we doing?"

The Rev. Dr. LEIFCHILD rose and announced a list of subscriptions. If they had a few more like these, it would not be "poor London," any longer, compared with Manchester or any other part of the kingdom. He trusted that there were friends from different parts of the country who would follow the example. He had no wish that contributions should be from his denomination only. The Society was equally willing to receive money from Wesleyans and members of the Church of England.

The Rev. Dr. RAFFLES, in rising to second the resolution, said—It is now twenty-four years since, not on this platform, but in the assembly of this great Society, I, along with many others, then but lads, commencing our career, were pledged by our fathers, now in glory, to this great cause. And I thank the God of my fathers that I am now here in life, and health, and strength, and with unabated attachment still devoted to this cause. We are accustomed to regard the application of a sermon as the last and most important part of it; but Dr. Leifchild has provoked me to reverse the order, and make the application

at the commencement. I have now the pleasure of presenting to the treasurer the first produce of a real estate worth from 6,000*l*. to 7,000*l*. a year, purchased by a friend of this Society, residing in Suffolk, [communicated to the Society by the Rev. W. Garthwaite, of Wottesfield, in that county,] and which he has given in trust to the London Missionary Society: while he lives he has retained the power of appropriating it; but at his decease it will fall into the hands of this Society. In addition to this, the same individual has conveyed to trustees, for the benefit of this Society and the perpetual supply of its funds, the sum of 10,000*l*., Three per Cent. Consols, principal and interest, to be the property of the Society after his decease. I have also to present to this Society twenty-five sovereigns, contributed to it by a youth on his death-bed, who had saved that sum out of his pocket-money. This fact, in connexion with others, was adverted to by his pastor, in his funeral sermon; and I am happy to say, that the result has been, that there are at least sixty anxious inquirers about the way of salvation in that place, many of whom, I have reason to believe, are truly converted unto God. Mr. Bennet told us that at Otaheite, when a chief was anxious to express his sentiments with regard to any matter under discussion, he was accustomed to say, with all the gravity of a judge, "Let it stand." We are to raise 100,000*l*. during the next year, and I want to ask this meeting, "Shall it stand?" Cannot London—poor London—the metropolis of England—the metropolis of the world—raise its proportion? But shall it stand? It must stand! We have passed the Rubicon. We cannot return. We are accustomed to say, that in the personal experience of a Christian man there is no standing still—if he does not advance, he retrogrades. So it is with this Society. You must close your schools, recall your missionaries, or you must be ready to go forth to the ends of the world. No; it must stand. We must awake to loftier enterprises and to nobler aims. "Expect great things—attempt great things." We see not yet all things put under Christ—every knee does not bow to Jesus—every knee in China, in Africa, in America, in Britain, perhaps every knee in this assembly, does not bow to Jesus. Now, the god of this world sways his sceptre over its prostrate realms and its mighty masses of population. Stones and stocks—senseless blocks of marble and of wood—secure to themselves the adoration, the homage, and the praise that belong exclusively to the great Jehovah; and mighty nations are still sunk in all the horrors of Paganism—wallowing in their pollution, and weltering in their blood. That is the condition of the world; and shall we stay our hands, and

hold back from the glorious enterprise, when it is committed to us instrumentally, and in the hand of God, to raise that degraded world from its deep degradation, and shed upon its darkness the light of love, and burst its fetters that it may go free? We must rise to nobler enterprises and to sublimer aims. Instead of brass we must bring gold, tens must take the place of units, hundreds the place of tens, and thousands the place of hundreds. Our merchants must carry on their traffic for the cause of God, and must give their ships to carry the heralds of the cross to the scenes of their distant labour; and the church must consecrate the flower of her youth, her best and noblest sons, to the glorious enterprise. And then, when the Christian Church thus offers her contributions, she will awake to the fervour of more persevering effectual prayer. This must lie at the foundation of all prosperity in connexion with our efforts to evangelise the world. Let me now return to the question. Shall it stand? (Cries of "Yes.") The chairman will soon require this large assembly to express their approbation of this resolution; but, in lifting up their hands, let every one feel that he or she, in the presence of the heart-searching God, gives a solemn pledge that, to the utmost ability which such individual possesses, such individual will consecrate his and her influence, time, property, and every thing by which this great object may be in any measure or degree promoted. In furtherance of this design, it is proposed, that 100,000*l.* should be raised during the ensuing year for this noble Institution. Reference has been made to Manchester, where we have lately set on foot a new academy. One individual gave towards that object 1,000*l.*, another gave us 1,000*l.* in advantages afforded in the purchase of land, and has added 1,000*l.* as an individual gift besides. Another individual on whom I called said, "It is an important object." I told him we wanted 25,000*l.*, to which he replied, "You will get the money: I will give you a lift;" and in a day or two afterwards he called upon our treasurer and gave him 400*l.*, and said, "You shall have more if you want it." If all this can be done in a provincial town, what ought not to be done in the metropolis? We look to you to set an example. We trust you will do all you can, and we will try to do the same. We are all embarked in the same glorious cause. I love to respond to sentiments of affection expressed towards America. I rejoice to see delegates from America in the midst of us, and I am quite willing in this great and glorious cause to fight side by side with America, and so become friends and companions in the kingdom and patience of Jesus Christ.

WILLIAM ALERS HANKEY, Esq., then

rose, and said—You are aware, from the office I sustained in this Society, that the question of funds is one which excites my strongest feelings. I hope it shall stand—I hope the members of this Society will not cease their liberality, even when the annual income shall amount to 100,000*l.* If you desire that the funds of your Society should amount to such a sum as that on which the directors could confidently depend for the support of present, and the enlargement of future, operations, the money must be raised on a different principle from that on which it has been too much produced. It can only be satisfactorily done by a conscientious and general enlargement of annual subscriptions. I only invite our friends in town and country to look over the list of subscriptions as given in your annual report, and they will not fail, I think, to find one thing that will strike them with astonishment—the smallness of the annual subscriptions—on which source of income alone the directors can confidently depend. Whether you regard them as contributed in London or any other place, you must be sensible of their small amount. Now, these must be increased. What is the amount that every individual is prepared to contribute annually? We want pledges; for it is by the stated and regular contributions of the friends of the Society, that we can be enabled to maintain that high position which we should occupy in the prosecution of our great and important labours.

The Rev. JOHN ANGELL JAMES then rose, and addressed the meeting to the following effect:—Although I am not quite free from bodily indisposition, yet I cannot help rising and avowing myself the father of the thought which has been thrown out; and I hope that the gentlemen who give wings to words will commit it to paper, that it may fly through the length and breadth of the land. One hundred thousand pounds a year must be raised for this Society. This meeting shall hear what took place last Tuesday, in the room of the Directors, when town and country united their sapience to devise what would be best for the advancement of the cause. Financial matters were of course very early introduced. It was announced that the expenditure had very much exceeded the income. Well then, what was to be done? We sat in silence, and looked at each other "unutterable things." At length one director called for one of last year's reports, and said that there must be a topographical examination of those parts of the country that had fallen most behind. A London director asked, "Pray, has London done its duty?" Then, a friend from the country said, he thought that Middlesex should be the first county examined, and that London

was the first place in that county over which the eyes of the directors should range, for that it had so happened, that at a country meeting, where your excellent secretary took upon him very properly to lecture the country for coming short, he did happen to say,—“Well, Mr. Ellis, there is a proposal in some quarters to send up delegates from the country to stir up the churches in London, for it is an undoubted fact that many of the churches there appear to be very much behind. Some of the country churches, who do not possess the affluence or numbers of those in London, do a great deal more for the Missionary Society.” Well, we had a very good-humoured discussion between town and country as to who were doing the most; and, of course, the converse—who were doing the least. And how did we end? London had done too little, the country had not done enough, and both, therefore, must do a great deal more. Then came, of course, the question, How are they to do this? One pleaded for increase of agents—another for an increase of ministerial effort—a third said, each was good in its way, but both must be combined. At length, I certainly did venture to propose an imitation of the exertions of our Wesleyan brethren, which is, I am pretty sure, doing us all a great deal of good. I said, better not tell the country that you want more—it is true enough that you do—but we are much more moved by what is specific, than by what is vague—it is a poor thing to say “we want more”—but rather, said I, tell the people we want 100,000*l*. Well, my proposal was gravely debated; many objected, of course—many timid minds were startled. Now, I have no doubt, that this 100,000*l*. can be raised. How? Go on to-day, if you please. I am quite of opinion, with your former treasurer, that it is not at such meetings as this that the sum can be raised. No; but the example may be set here. Let the guinea a year be doubled. Guinea a year subscriptions, let me tell you, are going out of fashion. Let those who give a guinea a year, ask themselves if they think that is all they are bound to give for the conversion of the world. Oh! my friends, let us not sit down under the shadow of this unit, and congratulate ourselves on what we are doing. As Dr. Raffles has said, we must go on from units to tens, and from tens to hundreds, and from hundreds to thousands; and we must not stop there. We must let it stand! Labouring as my congregation are, under efforts that press heavily upon them at home, yet something shall be said to them on the subject; and while they are distributing with their right hand, their left hand shall not remain at rest. Shall it stand? as Dr. Raffles has asked. Yes; and the reso-

lution will be our glory—the failure will be our disgrace. But the great part of the disgrace will rest—where? With the rich. Are the affluent doing what they can—what they ought? Let me recall to your memories the beautiful, the striking sentiment in that incomparable sermon we heard on the past day:—“Mites can be expected only from those who have nothing more to give; and the cup of cold water will not do to be offered by the rich man in a golden cup, while he keeps the utensil to himself.” I am sure the sum will be raised. Let it go forth on the tongue of every minister present. Brethren, I was about to say that it rests with us whether the sum be raised or not. I make myself answerable to the extent of my own influence. Do you the same. I am no prophet; but upon the ministers present, I hesitate not to say, it depends, under God, whether the sum which is proposed as the future income of the Society shall be raised or not. Brethren, I turn from the people, and from the chair, for one moment, and I ask you, Shall it stand?

The resolution was put and carried.

Several donations were then handed up to the platform.

A. WHITE, Esq., M.P. (for Sunderland) having made a few observations expressive of his personal feelings of delight and approbation in reference to the character and object of the meeting, moved the following resolution:—

“That Thomas Wilson, Esq., the treasurer, and the Rev. William Ellis, and the Rev. John Arundel, the secretaries, be appointed to their respective offices for the ensuing year. That the Directors who are eligible be reappointed, and that the following gentlemen (as per list) be chosen to fill up the places of those who retire; and that this meeting urges it upon all the supporters of the Society to implore the gracious and promised influences of the Holy Spirit to be poured out upon all its agents both at home and abroad.”

The Rev. Mr. KNILL, in seconding the resolution, expressed his firm conviction that a Missionary spirit was extensively diffusing itself throughout the country. He had no doubt whatever that the hundred thousand pounds would be raised.

The CHAIRMAN, in submitting the motion for adoption, said, I have been requested to state that the amount contributed, independently of the ordinary collection, is 1160*l*.

The resolution having been put and agreed to,

THOMAS WILSON, Esq., moved, and WM. ALERS HANKEY, Esq., seconded a vote of thanks to the Chairman, which was carried amid the plaudits of the vast assembly.

The CHAIRMAN briefly returned thanks, a hymn was sung, and, after prayer, the meeting separated.

THURSDAY EVENING, MAY 9th.

ST. BARNABAS CHURCH, KING-SQUARE.

The prayers were read by the Rev. WM. THOMPSON, A.M., Minister of the church;

after which the Rev. HENRY HUTTON, A.M., Incumbent of Woburn, and Chaplain to the Duke of Bedford, preached from Heb. xii. 2, "Looking unto Jesus."

FRIDAY EVENING, MAY 10th.

SACRAMENTAL SERVICES.

SILVER-STREET CHAPEL.

Rev. Dr. RAFFLES presided.

Prayers and addresses by Revs. G. Wilkins, of Rendham; G. B. Phillips, of Harold; S. Thodey, of Cambridge; A. Good, of Woodbridge; J. Moreland, of Totteridge.

CLAREMONT CHAPEL.

Rev. J. A. JAMES presided.

Prayers and addresses by Revs. W. Jarrett, T. Milner, J. Gawthorne, and S. Luke.

HANOVER CHAPEL, PECKHAM.

Rev. RALPH WARDLAW, D.D., presided.

Prayers and addresses by Rev. Messrs. W. Bean, T. Binney, J. Burnet, J. Brown, W. Chapman, W. J. Hope, H. B. Jeula, J. Pulling, E. Steane, T. Timpson, Geo. Ver-rall, and C. Williams.

ST. THOMAS'S-SQUARE, HACKNEY.

Rev. ROBERT HALLEY, D.D., presided.

Prayers and addresses by Revs. Dr. Smith, H. Townley, Dr. Burder, G. Christie, and E. Jinkins.

CRAVEN CHAPEL.

Rev. JOHN LEIFCHILD, D.D., presided.

Prayers and addresses by Revs. J. Alexander, of Norwich; H. J. Bevis, of Ramsgate; J. Vincent, of Deal; Dr. Steinköppf.

JAMAICA-ROW, BERMONDSEY.

Rev. J. EDWARDS, from Berbice, presided.

Prayers and addresses by Rev. Messrs. Edwards (Brighton), Williams, Varty, Garthwaite, Ferguson, and Gilbert.

YORK-ST. CHAPEL, WALWORTH.

Rev. Dr. REED, presided.

Prayers and addresses by Rev. J. Hunt, Rev. Geo. Clayton, and a Missionary appointed to the Navigators Islands.

STOCKWELL CHAPEL.

Rev. G. COLLISON presided.

Prayers and addresses by Rev. Messrs.

Dubourg, G. Browne, Mirams, Richards, Dr. Shoveller, Newth, T. Jackson, and W. Jackson.

SION CHAPEL.

Rev. J. FLETCHER, D.D., presided.

Prayers and addresses by Rev. M. Castleden, Harry, Ford, A. Fletcher, Crisp, and Temple.

MABERLY CHAPEL.

Rev. J. J. FREEMAN presided.

Prayers and addresses by the Rev. J. Campbell, Philip, Dukes, Jukes, Jefferson, Aveling, and Bright.

TOTTENHAM COURT CHAPEL.

Rev. JOHN ELY presided.

Prayers and addresses by Revs. J. Wood-wark, Jukes, Firmin, and Campbell.

Collections at the Anniversary Meetings:—

Surrey Chapel.....	£223	12	10
Tabernacle	43	17	3
Exeter Hall*	1524	16	11
St. Barnabas Church	28	17	8
Sion Chapel.....	31	15	2
Craven Chapel.....	26	0	8
Silver-street Chapel	42	10	0
York-street Chapel, Walworth	38	18	0
Claremont Chapel	30	0	0
St. Thomas's-square, Hackney	22	9	0
Stockwell Chapel.....	20	4	0
Maberly Chapel	14	15	3
Tottenham Court-road Chapel	19	3	8
Hanover Chapel, Peckham ...	34	18	4
Jamaica-row, Bermondsey....	10	17	4

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* Also, from a Friend to Missions, by the Rev. W. Garthwaite, of Wattle-field 215 0 0

EAST LANCASHIRE AUXILIARY.

THE next Anniversary of this Society will be held in Manchester, June 16th, and three following days. The Annual Sermon will be preached by the Rev. Dr. Vaughan, of London; and the Rev. Dr. Heugh, of Glasgow, Rev. A. Tidman, of London, Rev. W. L.

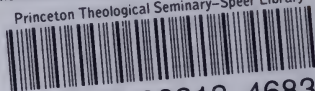
Alexander, of Edinburgh, Rev. S. Luke, of Chester, two of the Society's Missionaries, Rev. W. Campbell, and Rev. Micaiah Hill, from India, and other ministers, are expected to take part in the services.

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